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THE
CHRIS-
TIAN'S MOVR-
NING GAR-
MENT.

The third Edition.



AT LONDON
Printed for *Thomas Pauter*,
and are to be sold at his shop
at the entrance into the
Exchange. 1603.



To the right Honourable
and virtuous young Gentleman, Henry, Lord Hastings,
Grace and peace.

Right Noble Impe.

These little creatures the Silk-wormes, shunning duality of meates, and betaking themselves wholly to the fresh leafage of the Mulberie tree, frame (by Natures instinct and vertue of the Plant) so faire, and so sweet a webbe, that the greatest personage will not thinke much to weare it. I am the meaneſt of the seruants of God, farre lesse than the least of his mercies: yet by the operation of his blessed spirit (the soule of my soule) and the efficacie of his holy word (whereon alone I wish to feede) I trust I haue shaped such a garment as the best Christian will not disdaine to put on. A Mourning Garment it is: For lighter colours beſeeme not Gods Childe in this carelesse Age, where Ladye Faith goes bare-foote (alas) all alone, attended by no good workes, which makes her wash handkerchers in her teares.

I present this vesture to your Lordship, not

The Epistle Dedicatorie.

doubting but you will accept it, and adorne
your selfe with it . And I desire it may be a
token of a dutifull and thankfull minde, for
the numberlesse fauours our happy vnhappy
name hath receiued from your most noble,
and for zeale of religion most worthie An-
cestors.

The Lord blesse your Honor , that as you
growe in stature , and yeares , so you may
growe in grace and fauour with God, and
men.

*Your Honours in
all obseruance,*



William Worship.

The Christians mourning Garment.



It is a rule that will abide the touch-stone, No man comes to heaven with drie eyes. Our selues are shippes launched forth for heauen: our teares must be the sea, our sighes the gales of winde, while Hope is the anchoꝝ, and Grace steares the helme. Moses, Hezekiah, Peter, Ma: y Magdalen, and all the Saints of God were washed on the riuers that gush from their own eyes to the kingdome of glory.

Howbeit, though euery penitent sinner weepe, yet euery one that weepes is not a penitent sinner. For teares in themselves are but things indifferent, & neuer please God, but when they issue from a troubled spirite, suppled with grace, and wounded with true remorse, and sence of sinne. It is not sorrow, ^{2. Cor. 7.} but godly sorrow that goes for currant. ^{10.}

Some weepe for themselves, not for others: some weepe for others not for themselves: some neither weepe for themselves, nor others: some both weepe for themselves and others. To weepe for thy selfe, not for

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others betokens luke-warmnesse: to weepe
for others, not for thy selfe, hypocrisie: nei-
ther to weepe for thy selfe, nor others, dead-
nesse of hart: both to weepe for thy selfe, and
others, zealousnesse. The last of these is an
effect of holy sorrow, which who so findeth
not in himselfe one time, or other, is no bet-
ter than a vessell of wrath.

In the name of God then, good Christian
brother, let thine eyes spout out teares as a
Conduite spouteth out waters, for thy grie-
uous, capitall, and enormous vices. Say not
thou art Sanguine complexiond and canst
not weepe, of a manly stomack and wilt not
weepe, for David was both, yet teares were
his meate, day and night. Flatter not thy
selfe: the vaine conceit of easie attaining sal-
uation may cast many a soule away in a
peare. Thou must vpon necessity mortifie
the flesh: Away with it, Away with it, cruci-
fie it, crucifie it. Now ere thou can do this, it
will cost thee many a groane, and many a
teare, oh it will go to the hart of thee.

As thou tendrest thy soule, looke home:
vnrip, vnbowell, ransacke thy selfe through-
out. Pourne for thy originall sinnes, and
for thy actuall sinnes, for thy sinnes before
thy calling, and since thy calling: for thy
presumptuous sinnes, and for thy sinnes of
infir-

Sam. i. 16.
12.

Mourning garment.

infirmities, for thy open sinnes, and for thy secret sinnes, for thy sinnes of omission, and for thy sinnes of commission. Steepe thine eyes in teares, read letters of discomfort on the ground as thou goest, let the streames of thy sighes, and the incense of thy prayers rise vp like mountaynes before the Lord, and if this will not moue him to pittie, if it be possible weepe teares of blood.

Above all things beware thou looke not sowerly in company to be seene of men, for then thy rewarde is sure to be great in hell. Get thee into thy most retyzed closet, let nobody (but thy good will) know of it, pull the latch into thee. See there be no holes in the doore, no cranies nor clefts in the wall, & then fall groueling to the earth, thump thy brest, strike vpon thy thigh, wring thy hands, and poure out thy soule before the Lord: so he that seeth thy true humiliation in secret, shall one day rewarde thee openly in the sight of his glorious Angels.

Unclasp thy Bible, lay the ten commandments before thee. and (bedewing them with thy teares) make thine humble confession thus before God.

O my God, I am confounded, and ashamed to lift vp mine eyes vnto thee, my God, for mine iniquities are increased, and my

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8

Rom. 7. 12 trespasse is growne vp into heauen. Yet
 Lord remember thy mercies of olde, and
 open mine eyes that I may see the wonders
 of thy law, that so sinne may be out of mea-
 sure sinful. Good God, thy commandements
 are iust, and holy, but I am carnall, sold vn-
 der sinne, and shoul'd not lye yelping, and
 howling in the burning lake of damned
 soules, if I had my right. Blessed be thy
 name for inspiring this good motion of me-
 ditating in thy law, for it is a glasse whercin
 I may beholde the vglye morphew of my
 soule, and so be forced to flie to my redeemer
 for his precious blood, to rinse, and mundifie
 me, that I may be presented a spotlesse vir-
 gin before thee.

**The 1. co-
 mande-
 ment.**

Alas, I shoul'd haue bene thy Nazarite,
 and haue giuen thee all my hart: but I haue
 giuen the flesh a peece of it, the worlde a
 peece of it, and the deuill a peece of it.

2. I shoul'd haue worshipped thee according
 to the square, and tenor of thy word, with-
 out adding, detracting, changing: but I
 haue ballanced thy seruice after mine owne
 scales, and haue more delighted in falling
 downe before a gilt Image, than in behold-
 ing thy sweet sonne most liuely crucified in
 thy worde preached, and sacraments admi-
 nistred.

Gal. 3. 1.

I shoul'd

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I should haue magnified thy name, and
hau² spoken of it with high reuerence: but 3
I (ah wretch) haue curst & band, and cham-
ped Iesu in my mouth, at whose blessed Phil. 2. 10.
name every knee should bow, both of things
in heauen, and things in earth, and things
vnder the earth, yea Lord I haue torne thy
holy name, as the Draper raseth out a
peece of linnen to the buyer.

I should haue hallowed the best daye of 4
the seauen, and haue bestowed it in prayer,
hearing of Sermons, receiuing the sacra-
ment, almes, meditation on Gods workes,
but I (woe worth me for it) haue most vil-
lanously prophaned it. It hath bene a bur-
den vnto me, by barring me from triuall
sports. Yea I thought my selfe an holy man,
when I sat still at home and did nothing,
though while I did so, the beast at the cribbe
kept as good a sabboath as I.

I should haue bene subiect to the higher 5
powers ordained of thee: I should haue ho-
noured my parents, thy instruments for my
life and education: and I should haue bene
ready (with the *Galathians*) to haue pluckt Gal. 4. 15
out mine eyes to haue done the Preachers
good: but I (a sinfull wor^me of fine foot long)
haue spoken euill of the Magistrate, and re-
fused to be the staffe of my Parents age. As
for

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for the Ministers, I ever held them for a sort of simple soules, the very scoone of men, and outcast of the people.

6 I should haue loued my neighbour déerly, and haue wincked at wrong, not letting the sunne go dōwne vpon my wrath: but I (this one thing were inough to stanche the blood of my dying Lord) haue boyled in rage for one tart word, and for a small iniurie haue wilfully and stubboznlly refused the blessed Sacrament of thy supper.

7 I should in beholding that notable worke of thy fingers called Beautie, haue giuen glozy to thy power & wisdom, that couldest set such amiablenesse, and sweet fauour in a face not a soote compasse, the ground whereof is but dust: but I (such was my corruption) haue burnt in lust at the sight of it, and Sathan hath made it a scale, and a snare to intangle my soule, which now would faine flicker thence, and flie it to heauen.

8 I should haue béene good to the poore, and needy, remembryng that Not to giue them, is to steale from them: but I (vile catine) haue serued Mammon the God of Rust, the God of Oaths, the God of Thēnes. Many a time hath Christ Iesus (in his members) stood cold, and naked, & hringry at my doze, and colde, and naked, and hungrie, haue I sent

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sent him away. Yet would I not steeke to
spend hundreds vpon Luxury, that infernall
fire, whose matter is Gluttony, whose flame
Arrogancy, whose sparkes Scurility, whose
smoake Infamie, whose ashes Obscenitie,
whose end eternall misery.

I should haue succoured the name of my
neighbour, and reioyced at his credit, and
good estimation: I should haue abhorred all
falshood and leasins, & spoken the truth from
my hart: but I (vile wretch vnworthy to
breathe) could either neuer finde in hart to be-
stowe one good word on my brother, or very
coldly commend him, though the graces of
God shined in him extraordinarily. Oh
what gladsome things was it to me when I
hard of a pprofessor that was ouer taken with
sinne, I would be sure to point at him as he
went by, and cry there, there. And truely I
made but a iest of a lye told in iest, as for of-
ficious lies, I reckoned them amongst my
good workes, and now and then I would
broache a pernicious lye, and thinke little
worse of my selfe when I had done, for I
was a right Gretian.

9

Tit. 2. 12.

I should haue borne a pure heart to my
neighbour, and haue hampered, & tamed the
cursed rebellion of the flesh: but I (no better
than a lump of sinne) haue with that such

10.

an

The Christians

an house, and such a close of my neighbours were mine, and I neuer thought the Cozne on his land was better bladed, and fairer eared than mine owne. To conclude: many an vncleane thought, laide by that Cockatrice mine inbred concupisence haue I hatched by, when my conscience aduised me to kill it in the shell.

Thus I, the distressedst wight vpon the face of the earth, haue broken all thy holy precepts, euen from the first vnto the last, from the greatest vnto the least. And now, O Lord, whether shall I flie for succour? To thee: Woe is me, I dare not looke vp to heauen. To Angels: They græne, and blush at my rebellion. To men: alas they are inrould in the same thzaldome of sinne with me. What then: shall I finally dispaire with Caine, and make away my selfe with Iudas? No Lord, though thou kill me, yet still will I put my trust in thee. Doeſt thou ouerwhelme me with the terrible waues of thy iudgements: Still wil I crie vnto thee euen out of the deepe, with Dauid, and out of the belly of hell with Ionah. Psea, blessed Iesu, though thou shouldst sincke me, and drowne me, yet still would I catch hould on thy clemencie, and be taken vp deadd with thy mercie fast claspt in my hand.

Psal. 130.1
Ionah. 2.2.

Mourning garment.

In this sort, poore sinner, mourne, & drowpe
for the multitude of thine iniquities, not for
a day or two, while the wound presents it
selfe fresh, and græne befoze the eyes of thy
minde, but continually, euen so long as thou
séekest the enemy press to giue the onset.
Howbeit when the bridegrome Christ Je-
sus is taken from thee (and peace of consci-
ence is away) then, then is the fittest time
for sadnesse aboue all other.

Math. 9. 15

Now that thy soule may be cut, and lan-
ced to the quick, I beseech thee by the mer-
cies of God in the bowels of Iesus Christ,
that thou ponder these Motiues that ensue.

Know first that the substance and quality
of thine eye is a forcible argument to driue
thee to weeping. The Almighty hath made
it of a liquid, fatty, and watrish kinde
of matter, so that it seemeth to delight in
moisture, as being a sirrup to preserve it in.
Moreover there are sited aboue and vnder
the eye, two wet & spongiuous kernels, pur-
posely to cast a dew vpon it, and to make
way for teares. Nay that the obstinate and
obdurate sinner may be conuincèd and con-
founded, if he sweate not some teares for his
offences, the Lord hath environed the Apple
of the eye with a party coloured circle cald a
Raine-bow. Now it is not a shame for a mā

Columb.
lib. 10.

to

The Christians

to haue a Raine-bow in his eye, & yet neuer
drizle one teare for his finnes: God Chri-
stian carry not about thee so tough, so braw-
nie, and so steeled an hart: good Christian car-
ry not about thee a paire of such parched &
irrelenting eyes. Consider what I say, & the
Lord giue thee vnderstanding in all things.

Regarde in the second place, the unruli-
nesse of thine eyes, and let that induce thee
to be liberall in weeping. God indeede set
them in thine head (the tower of thy body)
as Espials, and Scoutwatches, to discerie
danger a farre of: but such is the disorder
of thy bad nature, that they will too soone put
both thy body and soule in icopardy. Yet a
little while, and those two of thine that looke
out by the windowes, will play the vaga-
bonds, and intice thee to folly. For what art
thou to David? And yet those very eyes of
Dauid that lay soaked in teares at the time
of his banishment, became afterwards tra-
itors, letting lust into his bosome. When they
darted from his roose vpon Bath-sheba, and
were the occasion that he committred two
haynous finnes dyed so deepely in crimson,
that time hath not yet worne out colour. If
thou thinke thou canst blesse thee from the
euill to come, & make a covenant with thine
Iob. 31. 1. eyes as Iob did, yet let thy heart be griped,
and

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and twinged, in regarde they haue heretofore bene rowling and extrauagant eyes.

Thirdly, haue respect to the description of sinne. Sinne is the transgression of the Law. 3
Wherein obserue first what this lawe is which thou breakest. Secondly who this God is whom thou offendest.

First then let it damp thee, & disquiet thy soule to consider, that in euery loose thought by thee conceined, and in euery vnlawfull word by thee vttered and in euery lewd deed by thee committed, thou hast violated Gods law: which law is farre more excellent than the beautifull frame of the whole worlde, though in each part it be good, and in all the parts together excelling good. For (such is our purblindnesse, that) the great booke of Nature is not able of it selfe to direct vs to the true God, as much resembling that Athenian Altar, wherein was written Vnto the vnkowne God. (but the lawe written Acts. 17.
23.
pointeth as iust to God as the finger to the dyall, and which commends it most of all) Psal. 19. 7.
conuerteth the soule.

Go to now, miserable, & wretched sinner, canst thou by thy dissolute life, cracke, and disesteeme of this matchlesse Iewel, and when thou hast done wilt thou not enter into a sad, and sober consideration, opening the

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the flues of thine eyes, and sending forth
 swift current of teares: Would not that fe-
 lon be hangd in chaines who hauing broke
 most notoriouſlie the wholsome lawes of his
 Prince, takes no thought at all, but reuile
 and playes at Tables all the while he is in
 prison, with his heeles in yrens, and his neck
 in suspence: Yes verily. Well then take heed
 For if after thou hast list by thy horne most
 insolently and pash: downe the incompara-
 rable statutes of the Lord, thou be not asha-
 med of thy selfe, and confounded in thy selfe
 but doest feele when thou shouldst fast, sing
 when thou shouldst sobbe, laugh when thou
 shouldst weepe, thou art as nere in quality
 to the aforesaid theefe, as can be well imagi-
 ned, and therfore likely to come to some hea-
 uie, and fearefull end.

Secondly, take knowledge who he is that
 enacted this law which thou hast transgres-
 sed so shamelesly. It is no earthly Prince,
 nor Potentate, (a creature finite, ready to
 Es2.40.12. huffe out life at euery moment) but it is Je-
 houah, that mighty God, who spannes the
 heauen, and measures the waters in his fist,
 in respect of whom all nations are but as
 the drop of a bucket, nay nothing, nay lesse
 Nah.1.2. than nothing, euen vanity. The God of an-
 ger, who hath his way in the whirlewinde,
 and

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and in the storme, at whose sight the earth is
burnt, the mountaines quake, the hills melt,
the devils shudder. O my deere brother, how
can thy hart be light, sith thou hast offended
so great a Maiesty? Why dost thou not put
sack-cloath about thy loynes, and an halter
about thy neck (with the servants of Benha-
dad) and crye out, Mercie good Lord, good
Lord graunt mercy, for we haue heard that
the King of Israell is a mercifull King.

Kings. 1.
20. 31.

If thou hadst committed but petit treason
against an earthly Prince, I perswade me,
if thou mightst be admitted to his presence
thou wouldst stoop, and looke sorrowfully with
a palish cheek, and unkeambd beard, & neg-
lected apparell, vsing these mutes as vocall
spokesmen, and intercessors for thy pardon,
and all because, The teare of the King is like
the roaring of a Lion. And is thy hart so
crusted, and rough cast, that thou wilt not
thrust thy selfe even below the earth, for dis-
pleasing that glorious and fearefull name
The Lord thy God? Shall a Grasse-hopper
out-face the omnipotent, Clay the Potter,
filth Puritie, Darkenesse Light, A wispe of
strubble a consuming fire, a sinner of sinners
the holpest of all holpes?

Prov. 20. 2

Deu. 28. 58

Surely if these perswasions make no dint,
nor impression, thy hart is harder than the

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Smiths Anvile: yet hearken still (I beseech thee) to the nature of this God, who chiefly loves in getting him honor by his boundles mercie. If this make thee not betwixpe thy personall sinnes, thou hast not so much as a sparkle of grace truly working in thee.

Ephe. i. 4. **W**ilt thou not be græued for offending thy God, who loved thee before thou wast borne, yea before the first stone of the worlds foundation was laide, who was thy hope, when thou hungest vpon thy mothers breast, who guarded thee with Angels as thou layest sprawling in thy Cradle, and hath euer since fed thee, cloathed thee, preserved thee? Didst thou deserue the least of these blessings? If thou say thou didst, thou art a lyer, and there is no truth in thee. For I say vnto thee, that he might haue made thee a Dog, or a toade, or a Serpent, & haue done thee no wrong at all. Euen when thou wast a delightfull burden to thy mother, taking thy pastime in her wombe, and hauing no other mouth but thy nauell, then, euen then wast thou odious to God (in thine owne nature) because conceived in sin. Neither must thou thinke this to be rigour, for thy selfe canst not abide a yong Wolfe, for that he hath in him the spawne and cruelty, and will destroy the flock when he comes to full growth.

Why

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Why wilt thou recompence the Lord euill
foz good, and not rather pine away like the
Hart that findeth no pasture foz displeasing
so indulgent & louing a father, whose kind-
nesse is stretched out still: Behold this God
hanging foz thy sake vpon the crosse: loe
how he stretches out his armes to embrace
thee: loe how he bowes doونه his head to
kisse thee, loe how his hart is opened with a
speare to loue thee, to loue thee an vndutifull
and gracelesse child, vnworthy indeede to be
called his childe. And yet he giues not period
to his goodnesse, but layes thee nearer his
heart, marrying thee vnto him, and calling
thee Christ by his owne name, to manifest
the wonderfull (yet recall) coniunction be-
twixt him and thee.

1. Cor. 12.

12.

O the depth of the riches of the mercy of
this God, who hath hereto adioined another
singuler benefit. What is that? He hath de-
creed that thou shouldest be bozne (not a
Turke, or a Jew, but) English, & then there
(not when Pharaoh of hell and Antichrist his
vicegerent, made all true Israelites weary of
their liues with all manner of spirituall bon-
dage, which they laid vpon them most cruel-
ly, but) when he set the Diadem on the head
of that virgin Queene, who hath giuen vs
already thre and fiftie yeares of Iubilee,

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Wherein we sit peaceably vnder our vines, & go ioyfully to the Church to heare the golden bell of Aaron ring sweetely in the Pulpit, & to feele the fragrant smell of his Pomegranats. Be glad, yee heaucens, at this, & let the Ravens of the vallie picke out his eyes that curseth this ancient mother in Israel.

I could make more ample rehearfall of Gods speciall fauour to thee, beloued Christian, but the intended quantity of the booke will not suffer me. Wherefore read on, be not weary of well doing, and for thy next taske thinke vpon three principall Effects of sinne, that so thy sorrow may be aggravated.

First ascertaine thy selfe that so long as thou weltest in thy wickednesse without remorse & touch of conscience, thou art a seruant & a vassall to Sinne, whose wages is Death. A prodigall childe thou art. Strayed from thy good father into a farre countrey, where being all ragd, and tottered, & eaten into the flesh with vermine, thou art glad to become the deuils swinheard. Which tyrant hath taken thee prisoner to do his wil, & mured thee vp in a far more noysome dungeon than that wherein poore Ieremie sticke so fast.

This is thy state O man. Why then dost thou not thrust forth teares, and smooke out sighes, & euen breake the hallow of thine heart with

Rom. 6. 23
Luk. 15. 15

2. Tim. 2
26

Mourning garment.

with sorrow: Is sweet liberty so pꝛekesome, &
pꝛekesome bondage so sweet? Inquire of the
Fowles of the ayre, & they will tell thee that
freedome in the wood is better than pꝛison-
ment in a cage of gold. Inquire of the Lions
and they wil make answer that they had ra-
ther seeke their meate at God in the Wil-
dernesse, than haue it put into their mouths
through the grate. Inquire of the Miners &
they will resolue thee that they would much
sooner lye open to winde & weather at home
in the sea, than crauele neuer so calmly by
the greeneſt and beſt ſented medowes. I be-
ſeech thee therefore by the mercies of God
that thou beſwape thy miſerable baſſallage.
The Babilonians of hell (the Deuil & his An-
gels) haue led thee away captiue, & the cruell
Edomits (thy ſinnes) pꝛiuoake them againſt
thee, and both of them, by way of mockage,
require a ſong & melody of thee: then ſit thou
downe vpon the waters bank, weeping, and
hanging thy harpe vpon the Willowes, for
mirth at ſuch time is out of ſeaſon. Caſt not
thy ſelfe vpon thy Iuory bed, eate not glut-
tonouſly, drinke not Wine in boules, but re-
member thy ſoule, thine afflicted Ioseph,
who all this while hath his feet in hel ſtocks.
The bleſſed father of our Lord Jeſus Chriſt
boze thine cares that thou maiſt heare and

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suffer these wordes of exhortation, and plow
bp thy hart by his holy spirit, for it is made
of a tough, and churlish kinde of clay.

I procéde to another Suasue. During
the time of thine impenitencie, all the Crea-
tures in the world band themselues against
thée, & conspire thine ouerthrow. And the rea-
son is for that the Lord of Hostes is march-
ing forwarde, whose faithfull & sworne soul-
diers they be. Is not here sufficient matter
to clond, & ouercast thine eies, and to change
thy ioy for mourning, thy beauty for ashes,
thy Oyle of gladnes for the spirit of heau-
iness: At dead time of night in thy soundest
sleepe, the Finbers on thine hearth desire the
winde (in their kinde) to leaue his naturall
course of blowing aslant, and to whip them
bp, that so they may get matter to worke
vpon. The spars, and rafters of thy house
haue vowed to be ready to increase the flame
at lesse than an houres warning. Walkest
thou in the street: The tiles threaten down-
fall. In the field: the ayre will conuay infec-
tion, the earth will grone vnder thy soote as
loath to beare so vnprofitable a burthē. Say
what wilt thou say if the silliest & imperfec-
test creatures dog thée, and make thée wea-
ry of thy life: Are Frogs, and Lice, & Cater-
pillers nothing with thée? Doth not one
pore

Mourning garment.

poore Gnat(hartning on her selfe to battaile
with her Coznet which she winds so lasting-
ly)waken thee, and make thee start with her
feeble sting: Then what would a legion of
Gnats doe: Ah sinfull soule, and laden with
iniquity, is thy hart made of rubbish, & thine
eye of Marble, that the one will not giue
againe, the other become dankish: Knowest
thou not what it is to haue the stones of the
field out of league with thee, and the beasts
of the field out of peace with thee: Take an
example of Ionah, and see how he was hand-
led when God mustered vp such forces a-
gainst him in his displeasure.

After this Prophet had long laboured, and
toyled in Israell, and could doe no good, the
Lord gaue him expresse charge to remooue
his plow into the Nineuites fiekde to shame
her. He (vnmindfull of his commission)paies
the fare, and is shipt. For Tharshish he, he is
resolud. While he thus strugled with diuine
prouidence, the Winds (at their Creators
commaund) brake loose, & bad the Mariners Ionah. 1.4.
deliuer Ionah. The Sea sawe that, and
was wroth, and bad the Mariners deliuer
Ionah. The Whale laye watching all this
while, and bad the Mariners deliuer Io-
nah. The ship (poore winged vessell) laye
swimming vpon the billowes, and bad the

The Christians

Marriners vnballast her of Ionah. Nay Ionah stood by against Ionah, and besought the Marriners to tumble him into the large Sepulcher of the sea. How now merry sinner, doth not the senere visage of the man of God appall thee? If so righteous a man be thus harshly intreated by the creatures, where wilt thou an vngodly and vnrepentant man appeare? Sampson, why sufferest thou lady Pleasure to play the Delilah, dandling thee on her knee, til she haue shaued of all thy goodnesse, & made thee wretched, & feeble, and impotent? what Sampson, Sampson, send for thy self, the Philistines are vpon thee Sampson.

There remaineth a third effect of sinne, sufficient to split thy hart, be thou not insensibly blockish, wilfully nefarious, extreamly impious. It is this. All creatures in this world groane vnder the heauy burden of thy sinnes yea the Creator himselfe. S. Paul affirmes this (in part) most excellently. For we know (saith he) that euery creature groaneth with vs also, and trauaileth in paine together vnto this present, because it is subiect to vanitie, & vnder the bondage of corruption. The world left being a world, when Adam left being obedient, it was neuer beautifull, nor cheerefull, since it waxed old in youth through manifold ataries and disorders, and at this day
lyes

Rom. 8.11

Mourning garment.

Iyes bed-rid, waiting with a seruent desire
for the glorious coming of the sonne of God.

When Israelits sinnes were ripe, and calde
for the sickle, rotten, & cryed for the cozassue,
what followde? The harmelesse creatures
must pay for it. The beasts of the field, and
the foules of the heauen must be cut off, and
the fishes of the sea must be taken away.

Hosc. 4. 2. 3

The Prophet Ieremie (betwailing the piti-
ous estate of Ierusalem) testifieth, that the
bery wayes of Sion, and the rampart, & wall
did lament for the iniquitie of the Iewes.

Lam. 2. 4.

See, see, my beloued, how the dumbe crea-
tures complaine vnder the intollerable
waight of thy sinnes, while thou iettest by
and downe with a Cammels proud neck, &
bearest no part in their song of sorrow. Thy
cozne, which thou hopedst would growe
plumpe in the care, is blasted in the prime,
and it thanks thee for it. Thy close is pesterd
with thornes and thistles, and other cursed
and vntimely fruite, and it thanks thee for
it. Thy fishes are frozen to thy pond, & they
silently thanke thee for it. O what a rack,
what a gybbet would this be to thy soule, if
thou hadst any grace: But thou (more sence-
lesse then sencelesnesse) euen when fit oppor-
tunitie is offered to cast dust vpon thy head,
and that thine eye, euen thine eye should
shoure

The Christians

Thoue forth teares day and night, goest me-
tily away, regardlesse of so lamentable spec-
tacles. What is this but a cleare demonstra-
tion that so continuing thou art within an
inch of hell: Water is an heauie substance,
and yet if a man lay close to the bottome of
the sea, he should feele no waight, because
No Element is heauy in it proper place. The
whole world is crushed with the ponderous-
nesse of thy sinnes, and thou feelest it not: A
threwd token that sinne is where it would
be. Alas for pittie, why wilt thou dye? why
wilt thou strangle thy soule with so full re-
solution: If thou loue God, who loued thee
first, be no longer an Heafer of threë yeares
olde (euer living in pleasure, & neuer feeling
sorrow) but let thy bowels sound like an
Harpe, or Shalme, for thy transgressions,
and now at length sigh out this exclamati-
on, Oh that mine head were full of water,
and mine eyes a fountaine of teares, that I
might weepe day and night for my manifold
and bloody sinnes.

And that thy hart may yet ware colder
within thy body, know further that thy sins
lye so soze vpon thy sweete Saniours back,
that he can take no rest. Hearke how he
Amo. 2. 13 complaineth. Beholde I am pressed vnder
thy sinnes euen as a Cart is pressed that is
full

Mourning garment,

fall of sheaues. **Pitie** **O** pitie thy selfe, if not
take pitie vpon thy Redēmer, who is prest
downe to hell with the heauy sheaues of
sinne which thou hast pickt vpon him most
cruelly, more like a Iew than a Christian.
It was thou, **O** wretch, that didst cast him
into his agony, where he sweat such a sweat,
that the drops of blood trickled downe apace,
and the Angels were faine to comfort him.
It was thou, **O** wretch, that betraiedst him
with a kisse, & soldst him for a little pleasure
of sinne, not worth thirtie peces of siluer. It
was thou, **O** wretch, that camest vnto him
with swords and stauces, as if he had beēne a
thiefe, who indeede thought it no robbery to
be equall with God. It was thou, **O** wretch
that didst whip him, and clap a crowne of
thornes vpon his head, mocking him, & spit-
ting in his face. **O** cruelty: If thou haue
occasio to spit, thou gettest thee to the Chim-
ney, or behinde the doore for manners sake,
and yet thou makest no bones of spitting in
the face of the God of Angels. It was thou,
O wretch, that didst strip him naked, & rinct
his hands and feet to the crosse, flouting him
euen when he indured for thy sake the in-
comprehensible wrath of God his Father.

Behold thy Redēmer, offering by prayers
with ston 3 crying, and teares, and art thou
frolic

The Christians

Mat. 27.

51.

frollicking : The daughters of Ierusalem weepe, the Virgin Mary is pierced through with the sword of sorrow, and dost thou run ryot, and chop away thy soule for a mite of pleasure : The Sunne lends night in midst of day, the baile of the Temple is rent from the top to the botom, the earth quaketh, the stones cleave, the graves open, and art thou satting thy selfe with merriment : And meanest thou for all this to saile to heauen by heauen : Can there be two heauens : If thou still play the Epicure, letting these reasons which the scripture yeldeth so bountrouly rebound from thine eye, eare, and hart, like a Tennise from the ground, I (euen plunged in a gulse of sorrow, to see thee like a frantick smile when I dingest thy knuckles against what is next thee, till the blood spin out) must leane thee to the secret councell of God, & if thou needs wilt perish, thy blood will be vpon thine owne soule. But I trust these words shall proue vnto thee the sweet sauour of life vnto life, and not of death vnto death : wherefore be dilligent in waighing two reasons more, so will I betake me to the remainder.

The first is the blessednesse of this godly sorrow. Dost thou molest the eye with sighes, and the earth with teares, not counterfaine, and forced, but sincere and penitent :

Re.

. Mourning garment.

Reioyce, and be glad. Thou art in the king-
dome of Grace, the forerunner of the king-
dome of heauen. Before the conuersion, and Zeph: 1. 12
new spirituall byrth, thou wast frozen in the
dregs of thy sinne, & there was such a thicke
Ice vpon thy soule, that the euill Angelles,
shotte at prickes (as it were) and droue carts
vpon it: but since the Holy Ghost (which the Math. 3. 12
Gospell compared to fire) hath caught holde
on thee, thy congealed nature is dissolued,
and thawed into a flood of teares.

Wouldst thou thinke it? There is not a Psal: 56. 8.
teare shed for sinne, but God catches it be-
fore it fallcs to the ground, and treasureth it
vp in his bottle. Not a teare spent in this
sort, which thou shalt not finde vpon recorde
in heauen, so soone as euer thy soule is vn-
housloe. In summe: the Lambe in the midst
of the Thorne, will (with his owne hand)
wipe away al teares from thine eyes. Thus
they that sowe in teares, shall reape in loye. Reue. 7. 17
Blessed art thou if thou now weep, for thou
shalt laugh, blessed art thou if thou now
mourne, for thou shalt be comforted. Yet a
very little while, and he that shall come, Luck. 6. 21
will come, and will not tary.

The last Motiue is the consideration of
their deplored estate, who aspying at no-
thing but the bodys corrupt satisfaction,
bury

The Christians

bury the excellent designs of the soule in muddy sensuall pleasure, terming sorrow for sinne nothing els but a sullen passion begot betwene Feare, and Melancholy, the silly effect of the foolishnes of Preaching. **Wher vnto shall I liken this generation? They are like vnto the fat Kine of Bashan that are in the mountaine of Samaria, appointed for slaughter. They are like vnto Thēnes that goe through a sayre floured field to the gallowes. They are like vnto Rivers that run sweet, & fresh into the salt sea. They are like vnto Passengers laide along to sleepe vnder shady trees, who wakning finde themselves swelled with the heate of the rumed sun.**

These Riotours that neuer came where true sorrow grew, first are base. For themselves affirme that pleasure is for the body, & all men know the body is for the soule: so become they seruants to their seruants seruāt. Secondly their estate is damnable in life, in death, after death. In life, for their consciences are bereft of sence and motion, by that gangrene sinne, and thoroughly burnt with a searing Pson. If a man should cut them vp he should finde no hart in them, for Whoredome, and Wine, and new Wine, haue taken away their hart. This is a plague of all plagues. The stone in the bladder is a grievous

Mourning garment.

uous disease, so is the stone in the backe, but there is no disease to the stone in the hart. Some read the Bible, and finding the wrath of God to smoeke against sinners in the olde Testament, sometime with stoning, sometime with the earth swallowing her inhabitants, sometime with fire & brimstone from heauen, they wonder why God is so gentle now a dayes as to let sinne alone, which growes so ranke in all places. Alas it is true (wretches that we are) we are all of one language (quite contrary to the good language of Canaan) & we build Towers of Babel (Towres of sinne and confusion) whose pinacles spire vp to heauen, and cry out in the eares of the Lord, Thou God to whome vengeance belongeth, thou God to whom vengeance belongeth, shew thy selfe. And verily if we goe on as we doe, out-sinning all the regions about vs, and turning vnto our owne race as a horse rusheth into the battaile, we shall driue the Lord in his anger to exclaime, O, they haue put out my eyes, as the Philistins did Sampsons my type, they multiply abominations, as if I had no prouidence: lead me lead me to the maine pillars of the land, the posts whereon the house standeth, that so I may bring the realme vpo their heads, & be at once auenged of them for my two eyes.

But

The Christians

But (to answer the question) I auouch confidently that the Lorde doth plague the impenitent of this land moze sharply and seuerely now in these dayes of peace, then he did malefactorz in former ages. And I proue it thus. Then he punished the body, now he punisheth the soule , deliuering these men vp into a reprobate sence , & giuing the Deuill liberty to eare-marke them. It is the fearefullest iudgment in the world, when sin is punished with sinne , and this is the iudgment of these times. Wo, wo, wo vnto vs, for we are sick of sinne vnto death , and yet feele it not, nay like Gadarens , we daine away the Lord of life the deare Physitian of our soules.

If any man be desirous to know the cause of so vniuersall a desertion, and cmbatoning of the hart, I must tell him that we are pored with riches, pale with beauty, sicke with health, euill with good. Peace, and Plenty (the mother, and daughter) haue so fed and pampred vs , that we are waken-wantonings, and kick against the Lord. Search the Scripture who will, he shall ever finde that leannesse of soule hath beene sent among Quails, & that excessive mirth, gluttony, and chambering, make men pursue , vnwellcome, and to God vserviceable.

Mourning garment.

By this deare Christian brother, mayest thou take a scantling of their wretched estate in this life who do nothing els but fill their sensuall lusts and appetites. Surely me thinkes this one iudgement that usually befallerh Belly-gods on earth, should make our Lusty blouds afraid. But (alas) they haue eyes, and see not, eares and heare not, harts and vnderstand not.

They drinke till they be drounde in fire, and shote chaine shot of roaring sathes that make the windowes of heauen to totter, (in my conscience they made the earth quake so lately.) Tel them of it, they breake testis, and like the prophane Israelites, rebuke the Prophet. Hosea. 4. 4. Yet when they lye vpon their death beds, tumbling, and tossing, and telling the clock: when the flashes of hell fire present themselves to their consciences, and the bloody wounds appeare which they gaue their owne soules in the dayes of their iollitye: when that wilde beast Sin that hath so long slept at the doze of their harts, and stired not, is suddainely awaked, and flies in their bowes, ready to pull out their throates: when swarmes of iniquities humme like flies about them, and like Frogges scrall vpon them, and croke vengeance against them: then tell me if they descend not from the

C

treble

The Christians

treble keyes of mirth to the graue keyes of
sorrow : tell me then if they tremble not like
an Alpine leafe, or like the hartlesse Deare
at the noyse of the thunder-cracke. Then
send for Moses, send for the Preacher, then
good people pray for me, & whither shall I
fle from the Arrowes of the Almighty, that
part my ribbes, and wound me incurably :
Alas I thought I could haue repented at
the last gaspe, euen when I was fetching
my soule sighes, but now I finde to my
paine, that repentance is the gift of God, &
that I might dye the death of the righteous.
This will be the out-crye of euery one of
them, dye not their harts like stones within
them, as Nabals did.

1. Sam. 25.
37.

But when the date of their life is out, and
their soules vn bodied, then is that truely
brought to passe which our Sauour pro-
nounceth, Woe bee to you that now laugh,
for ye shall weepe, and waile. When they
once put their heades within hell gates, and
heare the feareful yelling of damned spirits,
that feele no comfort, no release, no ease, nor
any thing but amaze and horror, then will
they wish, & wish that they had wept their
eyes out, & sighed their lungs in peeces, but it
will be too late. Then will each of them crye
out, Cursed be the day wherein I was borne,
cursed

Luk. 6. 25.

Mourning garment.

curſed be the paps that gaue me ſuck, curſed
be the knees that preuented me, for damned
I was, damned I am, damned I ſhall be for
euer more. O whether (poore forſaken) ſhall
I go from diſtreſſe, ſince no remoue can leſ-
ſen my ſorowes, & euery place preſents like
face of miſery: Alas what comfort cā I haue
when the God of all comfort is away: Alas
it is a long night that's neuer day, an un-
mercifull fire that's neuer quenched, a dread-
ful torment that hath neuer end, but laſteth
for a time, & times, & no time, euen for euer.
O hell, hell, thy fire is intollerable hot, (yet
without any light to giue a ſoule cōfort) the
breath of the Lord like a Riuer of Brimſtone
doth kindle it. O that ſome mouſtaine would
fall on me, & hide me from the preſence of the
Lambe, whom if I had kiſt, he had not bene
angry, and I had neuer come to this. O that
I had bene borne a Katte, or a Spider, or a
Toad, for ſo ſhould my ſoule haue vaniſhed
to nothing, whereas now it is ſubſtantie,
alwayes dying, yet neuer dead. Worme of
conſcience, when, oh when wilt thou dye?
wilt thou neuer leaue tugging and tearing
my ſoule? Father Abraham, one drop of wa-
ter to coole my tongue, good father Abraham.

Iſai. 30. 33.

Alas, why go I about to blazon the armes
of hell, ſince they paſſe the power of any

The Christians

pencils expressing, or mindes imagination? Suppose a man laid his limmes on a choice featherbed, hauing befoze him all sightly prospects for the eye, and all toothsome meates for the taste, and the sweetest accorde in musicke for the eare, and were bound to remaine so without stirring a ioynt but for twenty yeares: Oh how often would he looke vp to heauen pittifully, and long for death as for a treasure, rather than indure so soft a punishment? What then will become of that unhappy soule, who hauing sported out his life must be hurried by Devils into hell, where his bed shall be a red-hot gridyron, legions of damned ghosts his best sightes, his dyet Dispayre, his Musicke Gnashing of Teeth, assisted with dreadfull shriekes, and Clamorous lamentations, not for twenty or forty yeeres, but for as many thousands of yeares as there be dzops in the Sea, and Sands on the Shore, and then to begin fresh againe everlastingly.

These motives well respected, and not querly suruaide, what flintie hart will not riae, and what sinfull soule will not houle after the maner of Dragons? My most louing, & most déere Christian brother, let me become not a suter, but a beggar vnto thee: For Iesus Christs sake I aske it, humble thy
selfe

Mourning garment.

selfe with fasting, wéeeping and mourning :
humble thy selfe with fasting, wéeeping, and
mourning, For Iesus Christes sake I aske it.
If the nature of thine eye cannot mouue
thée, then let the excellencie of Gods lawe
which thou hast broken, perswade thée. If
the excellencie of Gods law which thou hast
broken cannot perswade thée, let the mighty
Maiesty of the Lord rouse thée. If the mighty
Maiesty of the Lord cannot rouse thée,
let the mercifulnesse of the same God allure
thée. If the mercifulnesse of God cannot al-
lure thée, let the pestilent effects of sinne
curbe thée. If the pestilent effects of sinne can-
not curbe thée, then let the insupportable tor-
ments of hell kill thée dead, and rent thée in
péeces.

As for thée, O young man, reioyce in thy Eccle. 10. 9
youth, & let thine hart chée thée in the daies
of thy youth, & walke in the wayes of thine
hart, & in y sight of thine eyes, but know that
for al this God wil bring thée to iudgement.

Brutish Epicure, that possessest to the Play-
house at the sound of the Trumpet, and gi-
uest money to behold their vanities, who set
vp the Flag of defiance to vertue, but wilt
in no wise bee brought to the Church to
mourne though the Preacher lift vp his
voyce like a trumpet, & cry aloud, Ho, come,

The Christians

Isaia. 55. 1. and buy Wine and Milke without siluer : per-
sist in thy merriment, doe: but know that for
all this God will bring thee to iudgement.

Théuist adulterer, that feloniously takest
away thy pooze neighbours little sheepe, that
eates of his owne morsels, drinks of his
owne cup, & sleepest in his bosome: laugh on,
swear on, whoze on: but know that for all
this God will bring thee to iudgement.

To returne to thee (brother mine) whose sal-
uation I desire in my hart: those Infigati-
ons & Inducemēts which the Lord hath put
into my minde, haue I imparted to thee: And
yet I finde not my selfe satisfied, till I ac-
quaint thee with certaine rubbes which Sa-
than will cast in thy way, to stop thee from
running smoothly to this godly sorrow.

I The first Impediment is the want of the
word preached. For how canst thou mourne,
if Iohn Baptist mourne not to thee, or cal thy
place Bochim (that is by interpretatiō) Wee-
ping, vnlesse Phineas, or some zelous Pro-
phet forbeare Incarnatiue salues, and giue
thee corasues, rebuke thee sharply, and
sounding thy sinnes to the bottome? Peter
must not bawke thy wickednesse, but fare
thee roundly, and point out Iesus whome
thou hast crucified, else wilt thou not be
prickt in thy heart, nor demand what thou
shalt

Mourning garment.

Thalt do to be saued. ¶ then, my brother, beloued, and longed for, my ioy & my crowne (I hope) as euer thou meanest to haue a grudging in thy conscience for thy manyfolde corruptions, be a diligent frequenter of powerfull Sermons.

The second Hindrance, is the hope of long life. Soule (saith the rich man) take thine ease. Why so? Thou hast much goods laide vpppe for many yeares. Take hēde, take hēde of this faulte, for it is inbred. The Adulterer will graunt that Adulterye in generall, is naught: but when he descends to this, or that speciall Adultrye, then hēe varnisheth it ouer with some bayne shewe of reason and approueth it. Right so thou wilt confesse by wordes of course (especially when thou art crauing a bond for security) that man is mortal, man is mortal: but when it comes to this, that thou, thou in particular, must shortly bē bozne on foure mens shoulders to the place of deade mens sculs, then thou lothest thy selfe, & art fondly incredulous, as if thy life were thine owne fee-simple. Marke in thine eare. Thou art a Dyue-dapper, pēring vp, and downe agayne in a moment, thou comest by the wombe, and must goe by the graue. Marke in thine eare. Thou dwellest in an house

Luk. 12. 19

Iob. 4. 19

The Christians

- of clay, in a tent, pitcht to day, remoued to morrow, and Corruption is thy father, the woyme thy mother, and thy sister. Where is louely Absolon? Where is strong Og, wonted to streake himselfe on his bed of prynces Dead. All, all goe naked out of the world, thou boughtest life, and must pay for it with death. Assure thy selfe, whosoener readest this booke, that ere many yeares, or decades of months be past, Death (mounted on his pale horse) will rap at thy doore, and alight, & carry thee away (bound head and foote) to a land darke as darknesse it selfe. What then remaineth, but that thou presently make thy graue with Ioseph of Arimathea in thy Garden (the place of thy delight) mourning each daye amidst thy most tickling pleasures, as if the Sunne of thy life were sure to set at night: When shall I pray for thee, saith Moses to Pharaoh: To morrowe, answers Pharaoh. He should haue said To day. Be not a kinne to Pharaoh. For if thou play the ignamous and sloathfull seruant, beginning to eate, and drinke with the drunken, thy Maister Christ will come in a day when thou lookest not for him, and in an houre that thou art not aware of, and will cut thee off, and giue thee thy portion with hypocrites, there shall be weeping and gnashing
- ing

Mourning garment.

ing of teeth.

The third let is Companie, especially mer-
rie Company. Therefore the Prophet Da-
uid would haue vs examine our selues (quit- Psal. 4. 4.
etly) on our Beds. It is storied by the E-
uangelists that Peter went out (from the Luk. 22. 62
concourse of people in the high Priests hall)
and then he wept bitterly. It is better to goe Eccles. 7. 4
to the house of mourning than of feasting;
saith Salomon. The King of gloire some-
time so dignifieth the Gentleman, that he
knockes at his hart by his holy spirit, and
bids him open the dore that he may enter
in. Here begins he to sighe at the view of
his sinnes. Presently comes me in a Kassi-
an (whom God sends to proue him, whom
the Deuill sends to spoile him) and he with
a payre of Cardes, and a Cup of neate Cla-
ret, thrusts Iesus out into the Stable, be-
cause there is no roome for him in the Inne.
Thus be the good motions of the holpe
Chosse extinguished by the accesse of a
Gammerer, that Schooles his young ma-
ster in the Arte of Driving away time. Drive
away time? Is Tyme so slow-footed that
it needes driving? My friend: if a sinner
intice thee to sport when the feuer of thy
sinnes begins to shake thee, consent not to
him. Rather goe aside (as a man throwne
from

The Christians

from the woꝛld) and then let thy belly tremble, let thy lips shake, let rottenesse enter into thy bones. Learne of the Nightingale who when she is robd of her yonglings, gets her to some solitarie treé, where she bewailes her vnhappie marriage. Abstract, and sequester thy selfe, flee resorte, say vnto laughter thou art madde, haunt vntrodden pathes, desire the Lillies of the fielde to cloath themselves in blacke, and accompanie thee in thy dolefull passions.

4
Pro. 17. 22 The fourth Impediment is Impayring of health. A ioyfull hart (saith the Wiseman) causeth good health, but a sorrowfull minde dryeth vp the bones. Let not this dismay thee, better go sickly to heauen, than healthfull to hell. Be not all for thy bodie, nothing for thy soule, but like the Lapidarie, esteeme the Jewell farre aboue the rinde or barke: Moreouer I affirme that it is the care of this woꝛlde that brings a Calender into the bones, and snowes vpon mens heades so timely, and not this sorrow which we magnifie. For as the Sea at high water, if angered with a boystrous wind, threatneth present deluge to the earth, and yet suddainely it gines backe, and runnes away like a colwarde: so the panges, and gréuances of the righteous, stir vp by the iustice of God, even

Mourning garment.

euē when they ſeeme to deuoure, are deuoured of his mercy. They are as ſorrowing and yet alwayes reioycing by reaſon of ſpiritual comfort which putteth life into them. Heauines may indure for a night, but ioye wilbe ſure to be with them in the morning.

The laſt and worſt Let, is the holding the mortality of the ſoule. There is a curſed generation that ſit downe to eate, and drinke, and riſe vp to play, and hold that their ſoules in death vaniſh away like a dogges. This Satanicall paradore poſſeſſ the hart of that great Phiſition Galen. A man might haue caſt his water and found filthie ſediments of Athiſme. But he is dead long ago, & I would this ſin had died with him. Good Chriſtian, neuer come thou nere thoſe Carrions that maintaine the ſoule to be a vapour, unleſſe thou haue the winde of them. That thou maiſt be aſſured of the ſoules immortality, harken to theſe pregnant, and vnanſwerable prooſes.

Our fathers are the fathers of our bodyes Heb. 12.9.
(not of our ſoules) ſaith the Apoſtle. The ſpi- Eccle. 12.7
rite returnes to God that gaue it, ſaith the
Preacher. The Lord breathed the ſoule in- Gen. 1.7.
to mans body, ſaith Moſes: Therefore is it
not elementary, therefore is it euerlaſting.
But becauſe the diſputer of this worlde

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The Christians

renounces Christian principles, we will enter the listes of reason with him (a little) and folle him in his proper element. The sence is so corrupted by a great object, that it cannot indure the lesse. For example. The eye is so dazeled with the beames of the Sun, that it cannot iudicially discerne colours in an obscurer light. It is contrary with the understanding. For the more vehement the object is whereabout it is conuersant, the more forcible is it in comprehending the inferiour. An euident demonstration of the soules diuinity I omit the horroz of conscience, which cannot possibly light vpon the body (it being a spirituall punishment) nor yet vpon the soule, were it not a subsisting essence. And I will but catch the most admirable gradation of the creatures, some whereof are onely bodily, as beasts; some spirituall as Angels: some both spirituall, and sensible, as man: the one in respect of his soule, the other of his body. Therefore, my beloved, be thou stedfast, immoueable, & abundant in mourning for thine iniquities, for as much as thou knowest thy sorowes shall not be in vaine in the Lord.

If thou finde thy soule at od times vnwilling to thinke of sitting, impute that to her illness: for naturally she is estranged from the father of lights, and lodging so warmly
and

Mourning garment.

and peaceably in the body, she is not so forward to remoue as she ought. The Infant is at harts-case in the mothers wombe, and would not change it for a pallace: yet when it is borne, and comes to discretion, it cannot indure to thinke of the closet where it lay enwrapped. The soule delighteth now to inhabit the body, but when death hath brought it to a ioyfull birth after a long trauaile, then it would not be imprison'd againe in the body for a thousand worlds. And thus by Gods goodnesse haue I gone through the Impediments.

And now, good brother, that I haue giuen thee a potion, the vertue whereof I trust hath had full course to runne throughout all thy waynes: I am for a farewell to leane thee a swæte Electuary, or Iulep for thy comfort. It is a Moderation in sorrowing. For the tempter will conet to besnare thy soule with intollerable anguise, that so (with Cain) thou maiest complaine that thy sinnes are greater than can be forgiven. O pray, pray, pray for patience, and comfort of the holy Ghost, for a wounded spirite who can beare: Iob, and Dauid (a blessed pare of Saints) mourned like Dones, and Well-cans, when the Lord caused them to possesse the sinnes of their youth. Surely no wisdom
can

The Christians

can counsell, no counsel can aduise, no aduise
can assuage a perplexed conscience, nor any
thing els, but onely the hart blond of Iesus
Christ, which blood hee hath poluered out so
plenteously for all true penitent sinners that
they may bath themselues therein. Then cry
incessantly, and importunately, O sonne of
David haue mercy on me, open mine eyes,
heale my woundes, cure my Maladies, euen
for thy goodnes sake, O Lord. Remember the
heauenly wordes Christ vttered in the ex-
treame agony of his soule; My God, my God
why hast thou forsaken me? Behold how hee
calleth his father his God twice, what time
his wrath ceased vpon him in an incompre-
hensible maner. Sorrow not too much when
the Lord openeth the booke of thy conscience
(all blurd, and blotted with sinne) but bee of
good cheare, & kisse his holy hand euen when
he striketh thee. The father of mercies, and
God of al consolatiō, be thy Castle of defence
in all thy tribulations, & spirituall conflicts,
that thou maist be able to comfort others in
the like distresse by the same comfort
wherewith thou thy selfe art com-
forted of him. Amen.

FINIS.

A Morning praier to be v- sed in priuate families.



Lord our God and heauenly
Father, wee thy vnworzhie
childzen doe here come into
thy most holy and heauenly
presence to giue thee praise &
glozy, for al thy great mercies and manifold
blessings towards vs: especially for that
thou hast preserved vs this night past, from
all the dangers and feares thereof, hast gi-
uen vs quiet rest to our bodies, and brought
vs now safely to the beginning of this day,
and doest now a fresh renew all thy mercies
vpon vs, as the Eagle reneweth her bill, gi-
uing vs all things abundantly to enioy: as
food, raiment, health, peace, libertie, and free-
dome fro many miseries, diseases, casualties,
and calamities which wee are subiect vnto in
this life every minute of an houre: and not
only so, but also for buychasing vnto vs ma-
ny good things, not onely for necessitie, but e-
uen for delight also. But aboue all (deare fa-
ther) we praise thy name for the blessings of
a better life, specially for thy most holy word
and sacraments, and all the good wee enioy
thereby: for the continuance of the Gospell
amongst

A prayer for Morning.

amongst vs : for the death of thy sonne & all
that happinelle which we haue thereby. Also
because thou hast chosen vs to life before we
were, and that of thy mere goodnesse, & un-
deserued fauour towards vs, and hast called
vs in thine appointed time, iustified by thy
grace, sanctified vs by thy spirit, & adopted vs
to be thine owne children, & heires apparant
to the great crowne. O Lord open our eyes
euery day more & more to see and consider of
thy great and maruailous loue to vs in all
these things: that by the due consideration
therof, our harts may be drawne yet nearer
vnto thee, euen more to loue thee, feare thee,
and obey thee: that as thou art enlarged to-
ward vs in mercie, so we may be enlarged
towards thee in thanksgiuing: and as thou
dost abound towards vs in goodnesse, so we
may abound towards thee in obedience and
loue. And fith (deare father) thou art neuer
twarie of doing vs good, notwithstanding all
our vnrworthinesse & naughtinesse, therefore
let the consideration of thy great mercy and
fatherly kindnesse towards vs, euen as it
incre force our hearts, & compell vs to come
into thy most glorious presence with new
songs of thanksgiuing in our mouths. Wee
pray thee (O most mercifull God) to forgive
vs all our vnthankfulnesse, vnkindnesse,
pro

A Prayer for Morning.

prophanes, and great abusing of all thy mercies, and specially our abuse and contempt of thy Gospell, together with all other the sins of our life which we confesse are innumerable, & mo then can be reckoned bp both in omission of good things, and commission of euill. We most humbly intreate thee to set them al ouer to that reckoning which thy son Christ hath made bp for them vpon his crosse, and neuer to lay any of them to our charge, but freely forget all and forgive all. Haile downe all our sinnes and iniquities to the Crosse of Christ, burie them in his death, bath them in his bloude, hide them in his wounds, let them neuer rise bp in iudgement against vs. Set vs free of the miseries that are vpon vs for sin, & keepe back the iudgements to come, both of soule & bodie, goods & good name. Be reconciled vnto vs in thy deare sonne, concerning all matters past, not once remembring or repeating vnto vs our olde and abominable iniquities: but accept vs as righteous in him, imputing his righteousness to vs, and our sinnes to him. Let his righteousness satisfie thy iustice for all our vnrightheousnes, his obedience for our disobedience, his perfection for our imperfectiō. Moreouer we humbly beseech thy good maiestie to giue vs the true sight and feeling of our manifold

D

sins.

A Prayer for Morning.

sinnes, that we may not be blinded in them
through delight, or hardned in them through
custome, as the reprobates are, but that we
may be euen weary of them, and much grie-
ued for them, labouring & striving by all pos-
sible meanes to get out of them. Good Fa-
ther touch our harts with true repentance
for all sinne. Let vs not take any delight or
pleasure in any sinne: but howsoever we fall
through frailtie (as we fall often) yet let vs
neuer fall finally, let vs neuer lie downe in
sinne, nor continue in sinne: but let vs get
upon our feete agayne, and turne to thee
with all our hearts, and seeke thee whilst
thou mayest be founde, and whilst thou dost
offer grace and mercie vnto vs. O Lord
encrease in vs that true and lively fayth
whereby we may lay sure hold on thy sonne
Christ, and rest upon his merites altoge-
ther. Give vs fayth assuredly to beleue all
the great and pretious promises made in the
Gospell, and strengthen vs from aboue to
walke and abound in all the true and sound
fruites of faith. O Lord let vs walke not after the
flesh, but after the spirite. Let vs feele the
power of thy sonnes death killing sinne in
our mortall bodies, and the power of his
resurrection, raising vs vp to newnesse of
life. Let vs growe daylie in the sanctifica-
tion

A Prayer for Morning.

tion of the spirite, and the mortification of the flesh. Let vs liue holily, iustly, and soberly in this present euill world, shewing forth the vertues of thee in all our particular actions: that we may adorne our most holy profession, & shine as lights in the midst of a crooked, & froward generation amongst whom we liue, being gainefull to all by our liues & conuersations, & offensive to none. To this end we pray thee fill vs with thy spirite and al spirituall graces: as loue, wisdome, patience, contentment, meekenes, humility, temperancy, chastity, kindenes, and affability, & stir vs vp to ble prayer & watchfulnes, reading & meditation in thy lawe, and al other good meanes whereby we may grow and abound in all heavenly vertues. Blesse vs in the ble of the meanes, from day to day: make vs such as thou wouldest haue vs to bee, and such as wee desire to bee, working in vs both will and deede, purpose and power. For thou, O Lorde, art all in all, thou wilt haue mercie vppon whom thou wilt haue mercy, and whom thou wilt thou hardnest. Haue mercie vppen vs therefore (deare Father) and neuer leaue vs to ouer selues, nor to our owne wils, lusts, & desires, but assist vs with thy good spirite, that wee may continue to the end in a righteous

A Prayer for Morning.

course: that so at length we may be receiue
into glory, & be partakers of that immortall
crowne which thou hast laid by for all that
loue thee, and truely call vpon thee.

Further, we intreat thee, O heavenly fa-
ther, to giue vs all things necessary for this
life: as foode, raiment, health, peace, liberty, &
such freedome from those manyfold miseries
which we lie open vnto euery day, as thou
seest meete. Blesse vnto vs all the meanes
which thou hast put into our hands for the
sustenance of this fraile life. Blesse our stock,
and store, corne, & cattle, trades, & occupati-
ons, & all the workes of our handes: for
thy blessing onely maketh rich, and it bring-
eth no sorrows with it. Giue vs therfore such
a competencie & sufficiencie of these outward
blessings, as thou in thy heavenly wisdome
most needful for vs. Grant these things good
father to vs here present, & to al thine absent:
praying thee in speciall fauour to remember
our friends, & kinsfolks in the flesh, al our good
neighbours, & wellwillers, & al those for whom
we are bound to pray by nature, by deserts,
or any duty whatsoever, for Iesus Christes
sake our only mediator, to whom with thee
and the holy Ghost, be giuen al praise &
glory, both now, and for euer-
more, Amen.

An

An Euening prayer, to be vsed in
private families.



O Eternall God, and our most
louing, & deare Father, we
thy vnworthy childzen doe
here fall downe at the foote
of thy great maiesty, ac-
knowledging from our harts, that we are
altogether vnworthy to come néerc thee, or
to look towards thee, because thou art a God
of infinite glory, and we are most vile, and
abominable sinners, such as were concei-
ued, and borne in sinne and corruption, such
as haue inherited our fathers corruptions,
and also haue actually transgressed all thy
holy statutes, and lawes, both in thoughts,
wordes, and deedes, befoze we knew thee:
and since, secretly and openly, with our
selues, and with others, our particular
sinnes are moe then can be numbzed: for
who knoweth how often times he offend-
eth. But this we must néedes confesse
against our selues, that our hartes are
full of pride, conetousnesse, and the loue
of this world, full of wrath, anger, and
impatience, full of lying, dissembling, and
deceiuing, full of vanity, hardnesse, and
prophanessee, full of infidelity, distrust

A Prayer for Euening.

and selfe-loue, full of lust, vncleanenesse, and
al abhominable desires, yea our harts are the
very sinks of sinne, and dunghils of all filthi-
nesse. And besides all this, we doe omitte
the good things we should doe: for there are
in vs great wantes of faith, of loue, of zeale
of patience, of contentment, and of euery
good grace: so as thou hast iust cause to
procède to sentence of iudgement against
vs, as most damnable transgressors of all
thy holy commaundements; yea such as
are sunke in our rebellions, and haue ma-
ny times, and often committed high trea-
son against thy maiestie, and therefore thou
maiest iustly cast vs all downe into hell
fire, there to be tormented with Sathan,
and his angelles for euer. And we haue
nothing to except against thy maiesty for
so doing, sith therein thou shouldest deale
with vs but according to equity, and our
iust deserts. Wherefore deare Father, we
doe appeale from thy iustice to thy mercie,
most humbly intreating thee to haue mer-
cie vpon vs, and freely to forgive vs all our
sinnes past whatsoeuer, both new, and olde,
secret, and open, knowne and vnknowne,
and that for Iesus Chzistes sake our onely
Mediator. And we pray thee touch our harts
with true grieve, and vnfained repentance
for

A prayer for Euening.

for them, that they may be a matter of continuall sorrow, and hart smart vnto vs, so as nothing may grieue vs more than this, that we haue offended thee being our speciall friend and father. Giue vs therefore (deare Father) euery day more and more sight and feeling of our sinnes, with true humiliation vnder the same. Giue vs also that true and liuely faith, whereby we may late sure hold on thy Sonne Christ, and all his merites, applying the same to our owne soules; so as we may stand fully perswaded that whatsoeuer hee hath done vpon the crosse, he hath done for vs particularly, as well as for others. Giue vs faith (good father) constantly to beleue all the swete promises of the Gospell, touching remission of sinne, and eternall life, made in thy Sonne Christ. O Lord increase our faith, that we may altogether rest vpon thy promises which are all yea, & Amen. Vea, that we may settle our selues and all that we haue wholly vpon them: both our soules, bodies, goods, name, wiues, children and our whole estate: knowing that all things depend vpon thy promises, power, and prouidence, and that thy word doth support, and beare vp the whole order of nature. Moreover, we intreat thee, O Lord, to strengthen vs from

A Prayer for Euening.

aboute to walke in euery good waye, and to bring forth the fruits of true faith in all our particular actions, studying to please thee in all things & to be fruitfull in all good works; that we may shew forth vnto all men by our good conuersation whose children we are: and that we may adorne and beautifie our most holy profession by walking in a Christian course, and in all the sound fruits, and practise of godlinesse, and true religion. To this end we pray thee sanctifie our harts by thy spirite yet more, and more: sanctifie our soules and bodie and all our corrupt naturall faculties, as reason, vnderstanding, will, and affections, so as they may be fitted for thy worship, and seruice, taking a delight and pleasure therein. Stir vs vp to vse prayer, watchfulnes, reading & meditation in thy lawe, and all other good meanes, whereby we may profit in grace & goodnes from day to day. Blesse vs in the vse of the meanes, that we may daily die to sin, & liue to righteousnesse. Draw vs yet nearer vnto thee: help vs against our manifold wants. Amend our great imperfections, renue vs inwardly more and more, repaire the ruines of our harts: aide vs against the remnants of sinne. Enlarge our hearts to run the way of thy commandements. Direct all our steps
in

A Prayer for Euening.

in thy worde: let none iniquitie haue dominion ouer vs . Assist vs against our speciall infirmities, and master sinnes, that we may get the victorie ouer them all, to thy glory, & the great peace & comfort of our owne consciences . Strengthen vs good father by thy grace & holy spirit against the common corruptions of the world, as pride, whooredome, couetousnes, contempt of thy Gospell, swearing, lying, dissembling, & deceiuing. O dear father, let vs not be overcome of these filthy vices, nor any other sinfull pleasures, & fond delights, wherewith thousands are carried headlong to destruction . Arme our soules against all the temptations of this worlde, the flesh, and the diuell, that we may overcome them all through thy helpe, and keepe on the right way to life, that we may liue in thy feare, and die in thy fauour, that our last dayes may be our best dayes, and that we may end in great peace of conscience. Grant these things good Father, and all other needfull graces for our soules, or bodies, or any of thine throughout the whole world, for Iesus Christs sake . In whose name we further call vpon thee as he hath taught

vs in his Gospel, saying: Our
Father which art in
Heauen, &c.

A Pray-

A prayer to be vsed at any time, by
one alone priuately.



Lord my God, & heavenly
Father, I thy most vnwor-
thy childe, do here in thy
sight freely confesse that I
am a most sinful creature, &
damnable transgressoꝝ of all thy holy lawes &
commaundements: that as I was borne &
bred in sin, & stained in y^e wombe, so haue I
continually brought forth the corrupt & vgly
frutes of that infection, and contagion,
wherein I was first conceiued both in
thoughts, words, & workes. If I should go a-
bout to reckon by my particular offences, I
know not where to begin, oꝝ where to make
an end. For they are moe then the haire of
my head, yea far mo then I can possibly feele
oꝝ know. For who knoweth the height, and
depth of his corruption: who knoweth how
oft he offendeth: Thou only O Lord know-
est my sinnes, who knowest my heart: no-
thing is hid from thee: thou knowest what
I haue bene, and what I am; yea my con-
science doth accuse me of many, and grie-
uous euilles, I do daylie feele by wofull ex-
periene how fraile I am, how prone to euill,
and how vntoward to all goodnesse. My
minde is full of vainity, my hart full of
pro-

A priuate Prayer.

prophaneneste, mine affections full of dead-
nesse, dulnesse, & drowlinesse in matters of
thy worship & seruice. Yea, my whole soule
is full of spirituall blindnesse, hardnesse,
vnprofitablenesse, coldnesse, and security.
And in very deede I am altogether a lumpe
of sinne, and a masse of all misery: and
therefore I haue forfeited thy fauour, and
incurred thy high displeasure, and haue
giuen thee iust cause to frowne vpon me,
to giue me ouer, and leaue me to mine
owne corrupt will and affections. But (O
my deare Father) I haue learned from thy
mouth that thou art a God full of mercy,
slow to wrath, and of great compassion, and
kindenesse, towards all such as grone vn-
der the burthen of their sinnes. Therefore
extend thy great mercie towards me poore
sinner, and giue me a generall pardon for
all mine offences whatsoever: seale it in
the blood of thy sonne, and seale it to my con-
science by thy spirite, assuring mee more
and more, of thy loue and fauour towards
me, and that thou art a reconciled father
vnto me. Graunt that I may in al time to
come, loue thee much, because much is gi-
uen: and of very loue feare thee, and obey
thee. O Lord increase my faith, that I may
stedfastly beleue all the promises of the
Gospel

A priuate Prayer.

Gospell made in thy son Christ, and rest by
on them altogether: enable me to bring forth
the sound fruites of faith and repentance in
all my perticuler actions. Fill my soule full
of ioy, and peace in belæuing. Fill me full
of inward comfort and spirituall strength
against al temptations: giue me yet a grea-
ter feeling of thy loue and manyfolde mer-
cies towarde me, worke in my soule a loue
of thy Maiesty, a zeale of thy glory, an ha-
tred of euil, and a desire of all good things.
Giue me victoꝝy ouer those sinnes which
thou knowest are strongest in me. Let me
once at last make a conquest of the worlde,
and the flesh. Mortifie in me whatsoeuer is
carnal, sanctifie me throughout by thy spirit,
knit my heart to thee for euer that I may
feare thy name, renew in me the image of
thy sonne Christ daylie more and more.
Giue me a delight in the reading & medita-
tion of thy word. Let me reioyce in the pub-
lique ministrie thereof. Let me loue and re-
uerence all the faithfull ministers of thy
Gospel. Sanctifie their doctrines to my con-
science, seale them in my soule, write them
in my heart, giue me a soft and melting
heart, that I may tremble at thy wordes,
and be alwayes much affected with Godly
sermons. Let not my sinnes hold backe thy
mer-

A priuate Prayer.

mercies from me, nor mine vnworthynesse
stoppe the passage of thy grace. Open mine
eyes to see that great wonders of thy Law.
Reueale thy secrets vnto me, be open har-
ted towards me thy vnworthy seruant. Hide
nothing from me that may make for thy glo-
ry, and the good of my soule. Blesse all
meanes vnto me which thou vbest for my
good. Blesse all holy instructions to my
soule. Blesse me at all times both in hearing
and reading thy word: Giue me the right
vse of all thy mercies, & corrections, that I
may be the better for them. Let me abound
in loue to thy children. Let my heart be very
neerely knit vnto the, that where thou louest
most there I may loue most also. Let me
watch & pray, that I enter not into temptati-
on: giue me patience and contentment in all
things. Let me loue thee more and more,
and the world lesse and lesse. So drawe my
minde vpward, that I may despise all tran-
sitory things. Let me be so wrapt and rapti-
fied with the sight & feeling of heauēly things,
that I may make a base reckoning of all
earthly things. Let me vse this world as
though I bled it not. Let me vse it but for
necessity, as meate and drinke. Let me not
be carried away with the vaine pleasures
and fond delights therof. Good father worke
thy

A private Prayer.

thy good worke in me, and neuer leave me;
nor forsake me, till thou hast brought me to
true happinesse. Oh deare Father make me
faithful in my calling, that I may serue thee
in it, and be alwaies carefull to do what good
I may in any thing. Blesse me in my out-
ward estate. Blesse my soule, body, goods,
and name. Blesse all that belongeth vnto
me. Blesse my goings out, and commings
in. Let thy countenance be lifted vp vpon
me, now and alwayes: cheare me vp with
the ioyes and comforts of thy spirite, make
me thankesfull for all thy mercies. For I
must needs confesse that thou art very kinde
vnto me in all things. For in thee I liue,
moue, and haue my being: of thee I haue
my welfare and good being, thou art a dayly
friend, and special good Benefactor vnto me.
I liue at thy cost and charges. I hold all of
thee in Chiefe, and I finde that thou art ne-
uer wearie of doing me good: thy goodnesse
towards me is vnstanchable. Oh I can ne-
uer be thankesfull inough vnto thee for al thy
mercies both spirituall and corporall. But in
such measure as I am able I praise thy
name for all, beseeching thee to accept of my
thankesgiuing in thy Sonne Christ, and to
giue me a profitable vse of all thy fauours,
that thereby my hart may be fully dzawne
vnto

A priuate Prayer.

unto thee: giue me O Father to be of such
a good nature, and disposition, that I may
be wonne by gentlenesse, and sayre meanes,
as much as if thou gauest me many lasses.
Pardon all mine vnthankfulnessse, vnkind-
nesse, and great abusing of thy mercies, and
giue me grace to vse them moze to thy glory
in all time to come. Strengthen me deare
Father thus to continue praising and glory-
fying thy name here vpon earth, that after
this life I may be crowned of thee for euer
in thy kingdome. Graunt these petitions
most mercifull God, not onely to me, but to
all thy deare children throughout the whole
world, for Iesus Christs sake in whose name

I doe further call vpon thee, saying

as hee hath taught me, O our

Father which art in

Heauen, &c.

FINIS.





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